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## WEEKLY REVIEW.

—The *Indo-European Correspondence* is a Roman-Catholic paper published at Calcutta. Here is an elegant extract:—

"The *Indian Daily News* asks what this paper has to say about the addition, to the Baptist congregation, of fourteen persons, some of whom were Roman Catholics, and who are to be dipped to-morrow. Why, simply this: We are reminded how the devil on a certain occasion was allowed by our Lord to enter into certain of His creatures, and how they ran violently down a steep place—and then there was a total immersion."

This is intended to be very severe, but, by a strange oversight, the editor makes Roman Catholics out to be *swine*, grazing peacefully until the devils of Protestantism enter into them when they rush to destruction. This is an example of scurrility overleaping itself.

—At the recent Sessions of the High Court, a European supervisor in the P. W. D., accused of cheating, was brought in "not guilty" by the jury, who did not think it worth while to have the case for the defence argued. In dismissing the prisoner, Justice Bailey said that in an experience of 24 years he never had known a case where the evidence against the prisoner was more conclusive. Has there been here again a miscarriage of justice? That there is a vast amount of roguery in the P. W. D. is pretty generally admitted, from the fact that so much of this public work turns out badly. There are so many wheels within wheels, that it is very seldom indeed that any case can be got up against any body. It would be a great pity if the impression should go abroad in the community, that no ordinary evidence of guilt will suffice to procure the condemnation of a European.—We are not in a position to give an opinion regarding the case of Mr. Meares, the planter, on whose behalf a Memorial has been lately addressed to the Bengal Government. Here is what the *Bengal Christian Herald* says:—

"It must not be supposed for a moment that Englishmen have met with a defeat in the rejection of their Memorial by Government on behalf of Mr. Meares. The real truth is that the victory is theirs, not ours. They have shown to us a love of justice and impartiality which we as a nation had never seen before. Fancy a Mahomedan of wealth and influence striking a Hindu in the way Mr. Meares did Panchoo in the time of the Moslem rule in Bengal. Fancy also, that a large portion of the Mahomedan community combined together and did for their Mahomedan brother what the friends of Mr. Meares have done for him, and then say what would have been the result. The result would have been that the Mahomedan would have escaped scotfree and the injured Hindu would have been put to fresh injury. But thanks to the British nation, those days are gone by, and we can safely place ourselves in the hands of Englishmen without fear of being prejudiced by partiality or selfish interests, such is the love of justice and fair play inherent in Englishmen."

On some accounts it might have been better if Mr. Meares had been allowed a new trial; if he is really guilty the point might have been more conclusively established.

—Mr. Beecher has published a statement of enormous length, one that would nearly fill two sides of *The Times*. This is his defence against the charge brought by Mr. Tilton. Without any reference to that charge, it seems to us that some of the things brought here to light, reflect unfavourably upon him as a Christian minister and a Christian. He believed that Mr. Tilton was living a life of gross immorality; he recommended the proprietor of the *Independent* (a religious paper) and of the *Brooklyn Union*, to dismiss him; afterwards he feels the deepest remorse because he had thus been the means of bringing disaster upon Mr. Tilton. But, Mr. T. being what he was; we do not see how Mr. Beecher could do otherwise than recommend his dismissal from the *Independent*; and his subsequent anguish and remorse for having done so, looks as though he were more careful of the pecuniary interests of Mr. Tilton than of the cause of Christ. We are at a loss to understand how a man led by the spirit of Christ could be intimate with men of this character, men whose immorality was aggravated by alleging a divine sanction for their libertinism. One is annoyed at the extraordinary weakness shown in many particulars by Mr. Beecher, who in his public addresses seems often so fearless. He obtains a paper from Mrs. Tilton exculpating him from the charges, a document of immense value to him under the circumstances, and yet after a private interview with Mr. Moulton, when the latter produced a pistol, he surrendered it to him. Mr. Moulton does not profess to be a Christian, yet Mr. Beecher seems to have made him a confidant. However the general public will easily pardon errors and weaknesses of this kind, if the main charge is disproved, as we earnestly hope it will be. The Investigating Committee have fully exonerated Mr. Beecher, and this would be conclusive, if unfortunately the members had not been appointed by himself. There seems every probability of the matter coming before a Court of Law.

—A London correspondent says:—

"Sir Wilfrid Lawson has been telling the Good Templars that the only way to stop drinking is to stop the temptations to drink, but history does not support him. Any Anglo-Indian could have told him that reputable Hindus never touch it, and yet can get drunk anywhere for threepence."

Too flattering an account is here given of 'the reputable Hindoo.' Hindoos of all castes and grades are now succumbing to the fatal facility afforded by the multiplication of liquor-shops. The example of Europeans in India, and the endeavours of European papers to make it appear that daily rations of alcohol help men to live in this country, are doubtless contributing to this result.—Since writing this we find that the words above quoted had their origin with the *Spectator*.

—Thanks to Y. for his letter, which however we do not publish, as its references are chiefly to matters that have not appeared in the *Guardian*, and it would be likely to lead to controversy, which we like to avoid as far as possible.

—Mr. Moody has written a letter in the *Christian* advocating the formation of Associations for prayer and work among young women who have found peace and joy in believing. "Many who have lately confessed Christ have hitherto been very busy in the world. They cannot now sit idly dreaming; to be happy Christians they need to be busy ones."

—H. H. the Gaikwar has some gold guns. He and his high officials have been paying religious worship in public to one of these golden guns. The gun, happily, did not open its mouth in reply. The Gaikwar has a representative in England, who writes to the papers in commendation of the improved state of things at Baroda. We are far from denying that there has been improvement. But when we learn that His Highness has so much consideration for the feelings of Christian men, as not to require them to be present at his idolatrous services, we shall think far more favourably of his rule, and so will the people in England.

—We are glad to learn that eight persons professed to find salvation at Bolarum, Thursday of last week, at a meeting conducted by the Rev. Mr. Shaw.

—Special services continue to be held in connnection with the Methodist Church in Poona, and we believe that the movement is not confined to members of that body. Christians there have been greatly blessed, and there have been conversions. The very sudden death of Mrs. Blaney, wife of our esteemed fellow-townsman, Dr. Blaney, on Friday of last week, created a profound sensation.

—The Home papers have found a new subject, the Poor Whites of India. We do not think they have reached the true solution of the problem. It is just as well perhaps that the subject be ventilated, and it may lead the Government of India to see that something more is necessary in the way of educational institutions for the poorer Europeans and Eurasians. The greatest want of India is the outpouring of the Spirit of God upon all professing Christians, rich and poor, Europeans and Native Christians. There is no power but that of the Spirit of God that can redeem the classes over whose degradation these elegies are uttered; and no very general blessing for these classes can be looked for, while the richer Christians of India have so much more of the form of religion than of the power. In the meantime we are thankful for what we have

seen. There is a work now going on in the different Presidencies that holds out promise of eventually bridging over the gulf that separates us from the Natives.

—Among other Postal mysteries we fail to understand why we should have to pay nine pies each for eight pie stamps. This involves a loss to the *Guardian* of about 40 rupees per annum, as we charge our subscribers according to the advertised postal rates. Is this the entering wedge, and shall we have to pay one anna for a ½ anna stamp, one of these days? We do not suppose there is any country besides India where this anomaly is known.

—The *Times of India* says the last English Mail brought out the news of the death of Major General Robert J. Shaw. We have not seen any such announcement in the home papers. In the obituary of three papers we see "Lieut.-Col. R. S. Shawe, aged 68." We do not think this can refer to Gen. Robert Shaw.

—Complaint is made that the friends of patients in a hospital in Bombay (the European General, we presume) are denied admission except at the prescribed hours, even though their friends should be dying. We remember an instance when a son who received word in the evening that his mother was dying, was unable to see her; she died the same night, without the consolation of bidding farewell to her son. The rule prescribing fixed hours is doubtless a good one; but surely there ought to be power somewhere to suspend the application of it in extreme cases.

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WE may be pardoned for making this extract from a private letter, regarding the late Mr. Philip Jacob, whose death was mentioned in a recent issue:—

"His removal is a heavy affliction to us all, and a great loss to India. But to him to die was gain, because to him to live had been Christ. I have known very few men who walked more closely with God than Philip Jacob. And the Good Shepherd was with him in the valley of the shadow of death. His progress through it was not a movement 'towards the great darkness.' The presence of Jesus made it all light and joy—and the glory of heaven would be only a higher revelation to his soul of the light in which he walked even here. He rests from his labours and sufferings, and he has left blessed memories with all who enjoyed his friendship."

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WE hold that the grace of God is commensurate with the demands of God. By the grace of God we mean the available grace; by the demands of God we mean all that he requires of us. Some of our friends wish to see something on the other side, and our attention has been specially called to three lengthy articles, already in print. Mr. Wynkoop's article in the *Evangelical Review* has been seen, no doubt, by the majority of our readers. From different sources we have received copies of an article by J. Denham Smith, an evangelist whose name is in all the churches, entitled "Perfection, what is it?" It is written to prove that "A Christian is both righteous and a sinner," that he both obeys and sins, and will continue to do so until Christ comes. Mr. Wynkoop's article has been republished in pamphlet form, we understand, and is thus readily available. We have given a great deal of space to letters written in reply to our views. Our space is limited, and we feel the obligation to give our readers that which we believe to be most according to the mind of Christ. We, however, will try and make room for Mr. Denham Smith's long article in three successive numbers of our paper. Our readers will bear in mind that we fully assent to all that is said by the writer concerning the subtlety, universality and dominion of sin in our natures, only we maintain that it is conquerable by Christ and conquerable now.

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SATURDAY, SEPTEMBER 26, 1874.


## SPIRITUAL AFFINITIES.

LOOKING at what Paul says to the Church at Corinth about their glorying in particular persons whom God had used among them, some infer that denominational distinctions are here condemned. "Every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas and I of Christ." We should note, however, that there is no reference here to any distinction in the teaching. The views of Paul, Apollos and Cephas with regard to Christian doctrine or practice or church government, did not differ, nor is it said that they differed from the teaching of our Lord. But one man who had been brought to the Lord by Paul was disposed to glory in the fact a little; he spoke of it in a complacent way, as though it entitled him to a little honour. Another who had been converted through the teaching of Apollos, thought there was nobody like Apollos, and was rather disposed to sound his praises. Another plumed himself on being the spiritual son of Cephas. Another had not been converted by any of these; he had got all his light from the Master himself. We are not to suppose that there was any bitterness in these emulations; some might think them very innocent; but the quick sensibility of Paul saw that this glorying was not good. Just as further on, he finds fault with them for allowing the feeling of emulation to spring up in the matter of the gift of tongues. We do not see that this has the slightest bearing upon the question of a man's joining a particular denomination of Christians. A man has been brought to God by the blessing of God upon the word as preached or embodied in a particular body of Christians, or no matter how; the question arises. Shall I confess Christ in connection with some body of Christians; the suggestion is made, You belong to all that are Christ's people and you must not take any step to obscure this fact: have fellowship with all, so far as you can, but do not identify yourself with any denomination; and to confirm this suggestion, the above passage from Corrinthians is cited. It evidently has no bearing on such a case as this.

It is very true that the Christian is under a supreme obligation to cherish love for all believers, whatever the particular organizations with which they are connected. But in the manifestation of this feeling he is necessarily hindered by time and place and circumstances. A Christian in India is for the most part cut off from intercourse with Christians in England. It is only in a village that all Christians are able to become actually acquainted with one another, and even in a village there are sometimes gulfs of conventionality not easily bridged. As Christian love augments, it does away with many of these separating elements; but in the nature of the case it must always be restricted in its outward expression by distance and similar conditions.

But I am not in a village; I am in a place where there are four or five bodies of Christians of different denominations; I wish to follow Christ fully and to let my light, God's light in me, shine most effectively. Shall I remain outside of these various organizations, lest if I joined one I should seem to obscure the fact of my fellowship with all? At the Battle of Bunker's Hill there was a man in citizen's clothes with a gun, now here, now there, in the neighbourhood of the colonial army, firing away at the Royalists as he got a chance; being asked what he meant by it, he replied, "I am fighting on my own hook." Men that understand military matters, tell us that these free-shooters help very little; let them become a component part of the force, whether in the cavalry, artillery, infantry, band, sappers, medical staff, enter in some way into the organization, if they wish to give the best expression to their patriotism. We knew a person who sympathized with Christians of all evangelical denominations, and gladly had fellowship with all, but his doctrinal views did not exactly harmonize with those of any one denomination. Baptists, for instance, differ from pædo-baptists on two points; on one of these he agreed with them, on another not; Independents and Presbyterians differ in some particulars; on some of these he was with the one sect, on some with the other. He was thus placed in an outside position for twenty years, not *voluntarily, but from the nature of the* case. He gladly communed with Christians of all denominations, and co-operated with them. Subsequently his views underwent some modification, and he found a body of Christians with whom he could thoroughly identify himself; he found an intimacy of Christian fellowship that he knew not before except to a very limited extent, without any diminution of his interest in other Christians; and found that his influence for good was very greatly increased by this closeness of fellowship.

We all know that there is such a thing as spiritual affinity. Certain truths have been greatly blessed to us, and we find ourselves powerfully drawn to those whose experience corresponds with ours. Our study of Scripture leads us to the recognition of a certain body of Christians as furnishing the best embodiment of Bible truth. In our view they best reflect the true spirit of the Gospel; it is evident to us that the blessing of God rests upon them more than others; in fact, it is through them that God has drawn me to himself. Shall I not strengthen the testimony they bear by adding my testimony to theirs? My brother does not see just as I do; he is more drawn to some other body. Let him obey his convictions and let me obey mine.

Let us suppose the case of a young Christian in the latter part of the first century, who has an opportunity of reading the epistles to the seven churches. He finds in these the judgment of the great Head of the Church, regarding the Christians of seven different localities. Of some of these bodies our Lord speaks very unfavourably; doctrines and practices that he repudiates are creeping in; of some the

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strength, the life, is almost gone; of others he speaks in higher commendation; of one, the church in Philadelphia he speaks with high approval. This young Christian feels his own weakness and realizes the necessity of associating with Christians of the best type, and if the opportunity is given him, we can hardly doubt that he would join the church in Philadelphia rather than that in Laodicea. Should he do so and labour for the Lord with all fidelity in that particular body, he would have the consolation of knowing that he was really thus working most effectively for the entire Christian body.

We have no desire to dogmatize, but we do not think that any one (however he may differ from us) can reasonably object to this statement of our views and experience.

## PROFESSOR TYNDALL'S ADDRESS.

### II.

RELIGION is anthropomorphism; this is Professor Tyndall's view of the matter. His address begins thus:—

"An impulse inherent in primeval man turned his thoughts and questionings betimes towards the sources of natural phenomena. The same impulse, inherited and intensified, is the spur of scientific action to-day. Determined by it, by a process of abstraction from experience we form physical theories which lie beyond the pale of experience, but which satisfy the desire of the mind to see every natural occurrence resting upon a cause. In forming their notions of the origin of things our earliest historic (and, doubtless, we might add, our prehistoric) ancestors pursued, as far as their intelligence permitted, the same course. They also fell back upon experience, but with this difference—that the particular experiences which furnished the weft and woof of their theories were drawn, not from the study of nature, but from what lay much closer to them—the observation of men. Their theories *accordingly took an anthropomorphic form.* To supersensual beings, which "however potent and invisible, were nothing but a species of human creatures, perhaps raised from among mankind, and retaining all human passions and appetites," were handed over the rule and governance of natural phenomena. Tested by observation and reflection, these early notions failed in the long run to satisfy the more penetrating intellects of our race. Far in the depths of history we find men of exceptional power differentiating themselves from the crowd, rejecting these anthropomorphic notions, and seeking to connect natural phenomena with their physical principles."

Man at the beginning looked for the cause of existing things, and found it in the will of a being like himself, only possessed of powers infinitely greater. Man's conception of God is that He is an omnipotent man. And all religion has just sprung from this. Man has no knowledge of God, and can have none, except as he takes his own self and conceives of this invested with unlimited power and knowledge. Mr. Tyndall looks into the Bible and finds anthropomorphism there; he looks into other religions and finds it there too. He then turns from the whole thing and addresses himself to the study of the physical causes or antecedents of existing things.

The question is this: Has man invented God? Or has God really given a revelation of himself to man? We cannot dismiss these questions with the talismanic word Anthropomorphism. In fact, we accept of this word and assert that there must be a similitude between God and man. The heavens declare the glory of God and the firmament showeth his handwork; to whom? to man; but such a revelation of the glory of God could not be made to man, if there were not a similitude between God and man. There could be no such thing as true religion, no reverence, fear, love and confidence if there were not points of contact between the character of man and the character of God. The difference between true religion and false religion is that the former traces *in man unfallen* the image of God; the latter traces it *in fallen man.* Man as he came from the hands of his Creator, with a will coincident with God's, is the image of God, in some sense as the infant is the image of its father. The contrast is enormous between the power and intelligence of the father and those of the infant, yet there is resemblance. There was communion between God and Adam; there was in Adam love, confidence, filial reverence towards his heavenly Father. God was not the invention of Adam; but He that created Adam and fashioned and endowed him so marvellously, with such aptitudes, appetites, and intellectual and moral demands, was pleased to supplement his work by revealing himself to the creature he had made. There is a demand for water in man's organization; there is a response to this demand given by the external world, the sun, 90 millions of miles away, sending his beams to evaporate the surface of the ocean, the atmosphere receiving these vapours on high, while far away, over extended plains the air is rarified and a sort of vacuum created, to fill which the vapour-laden winds of the sea come rushing on; then electricity and other ministries of nature help the clouds to pour out their supplies, and man obtains water wherewith to quench his thirst. Thus we see the marvellous unity of all creation, and are led to look for the mind in which this one over-*ruling* and world-compelling thought has its origin. Man is the one creature on this globe capable of tracing out this complex plan and mastering this marvellous unity of purpose; but the plan itself refers him to one greater than all, and at the same time like himself, though without limitation. But above all intellect is love; and nothing can meet the demands of pure love in man, but the love of an infinite Being, who is pleased to find His own blessedness in the communication of bliss.

In false religions, even in the mythologies of such cultivated nations as the ancient Greeks, we see sinful man deified. Olympus is just a place where men and women with carnal appetites, passions, jealousies and cruelties are made colossal and immortal. In the Christian Scriptures there is much anthropomorphism; language suited to man himself is used in speaking of God, because there was no other way in which God could be revealed to man as a Person, an object of love; but care is taken at the same time to guard the moral and other perfections of God from unworthy conceptions. That the power of abstract conception was not wanting in the sacred writers is sufficiently shown by them; but if they had confined themselves to these abstract conceptions, anything like communion between God and ourselves would have been an impossibility. A personal Deity is the first demand of that in us which leads us to worship. Jesus Christ, God manifest in the flesh, is just the culmination of the anthropomorphic teachings of the Old Testament. In him we see the perfect man, man unfallen, and we see that that perfect humanity is exactly suited to be a medium for the revelation of God.

## TRAINING FOR MINISTRY.—XII.

OUR readers may think that we are always harping on one string, in these papers. Well, if we get better music out of one string, than out of two, why not? The other strings have been abundantly harped on. This is, after all, the one string needful. All Scripture is given by inspiration of God—that the man of God may be perfect, thoroughly furnished unto all good works. If a minister is thoroughly furnished unto all good works, what more would you have? It is true that a man cannot become perfectly acquainted with the Bible, without learning a good many other things. We would not hinder a man from availing himself of any real helps to the understanding of the Scripture. But we have a very profound conviction that the most important of all methods has been greatly overlooked, and that too by persons who are devoting all their time to preparation for ministry.

Mr. Spurgeon has been preaching now for about a quarter of a century, several times a week, and if we take up the most recent volume of his Sermons, we see that to him the Bible is a never-failing treasury, ever-fresh, ever yielding precious food for his mind, and thus enabling him fully to sustain and stimulate the interest of his hearers. Now if we look into one of his sermons, we find the secret of this, in the concentrated attention which he gives successively to every jot and tittle of the passage taken in hand.

Was it otherwise with the Apostles? No; we find, for instance, in the epistles of Paul striking examples of the great account he made of the least word of Scripture. "Whosoever shall do and teach my least commandments, the same shall be called great in the kingdom of heaven." The word 'do' is a very little word, yet how much is here connected with it. This little word might stop the mouths of thousands of ministers and send them from their pulpits hither and thither to finish up points of neglected obedience, before they returned to their audiences. How many readers of the Old Testament might go through Habakkuk, without noticing the expression, "the just shall live by his faith." But the Apostle laid hold of it, and it became a mighty lever in his hands, upbearing the mountains of creature righteousness and tumbling them into the sea. He looks at it steadily and exclaims: Here is something wonderful; the just man, the righteous man, lives not by his righteousness but by his faith. Looking earnestly and prayerfully at this, he finds a light suddenly flashed upon all the Scriptures, and beginning at Abraham he comes down the ages and everywhere he finds the exemplification of the great truth that man finds acceptance with God and everlasting life, not on account of what he is or does, but on the ground of God's own righteousness offered in Christ to our faith. Other examples of this minute study of the Word will be found in his epistles. See in the Epistle to the Hebrews what wonderful things are extracted from Psalm cx. 4.

Was it otherwise with our Lord? In the quotations made by him from the Old Testament he builds an important argument, in more than one instance, upon a single word.

Thus in citing Psalm lxxxii. 6, the word 'gods' (elohim) becomes the basis of his argument. In the simple expression 'the God of Abraham,' he finds a proof of the immortality of believers.

We were once reading Luke xiii 1—5, and when we came to the word 'likewise' our reflections ran on as follows: '*Likewise* means *in like manner*. The Greek word has the meaning 'in like manner,' and not that of 'also.' These Galileans had been cut down in the temple area, near the altar, by Roman troops whom they in vain attempted to resist. The tower in Siloam was connected with the fortifications of Jerusalem, and through some cause fell, killing 18 of the dwellers in Jerusalem. Why then did our Lord say to his hearers that unless they repented they should likewise perish? Surely he does not mean that they who repent are exempt from violent deaths. The Jews did not repent, and what came upon them? The Romans came and beseiged the city when the Jews from all parts were shut up in it; they battered the walls and the towers and undermined and stormed them, and multitudes of the Jews perished in the vain attempt to resist them and were buried beneath the falling fortifications. Great numbers took refuge in the temple when the city was taken: they were pursued thither by the Romans, and there massacred till the place swam with blood. So that this little word 'likewise' becomes a very graphic and forcible prophecy of the destruction of Jerusalem, forty years later. The terrible aggravation was that the Jews died in their sins, impenitent, under the wrath of God; and thus the warning becomes applicable to sinners of our day. Immediately following this passage is the parable of the fig-tree. We noticed the expression 'three years' and 'this year also.' Our Lord was at the time in the third year of his ministry; the Jews had the respite of another year in which to submit to him and bring forth fruit. But it went by unimproved; and by the cursing of the barren fig-tree on the Mount of Olives, over against Jerusalem, three days before his crucifixion, Jesus completes tho parable, and visibly typifies the coming doom.

# Epitome of News.

## Saturday, September 19.

—The *Englishman* asserts, in an article evidently written by some one who knows Northern Behar well, that there has been no famine at all in Sarun, which has always been spoken of as one of the most heavily afflicted districts, and that the Collector of Chupra has thrown away hundreds of thousands of pounds in feeding people who could have very well afforded to buy food for themselves this year.

—The Collector of Monghyr reports this incident: "A woman of the fishing caste was sitting by the side of the Ganges, some 100 miles from here, in the Patna district, about day-light of the 16th August; suddenly the bank on which she was sitting gave way, and she fell into the water, dragging with her a large bundle of castor-oil sticks which she was carrying at the time. She managed to support herself on these sticks, which formed a kind of life-buoy, and she was carried down by the current, which is now running at a great pace. As each village or boat was passed she shouted to the villagers to help her, but no one came to her relief. In this way she was carried nearly 100 miles, and fortunately for her, when she had been twenty-four hours in the water, she passed by Monghyr and was rescued by Colonel Murray, who, seeing her floating by, sent his private boat and rescued her. The woman did not appear much the worse for her prolonged stay in the water, but naturally was much impressed by the fact of her being rescued by an European, when so many of her own caste had declined to help her. She was provided with a Railway ticket to Patna, together with food and clothing from the relief funds."

—In the case of Joseph Ward, P. W. D., accused of cheating, the jury brought him in not guilty, without hearing the defence. Mr. Justice Bayley, the presiding Judge, said:—

"Of course, gentlemen, this verdict is yours; but I must say—and I speak from twenty-four years' experience—I must say that I consider I never before saw a case for the prosecution more clearly and satisfactorily proved."

—In giving an abstract of the late Lord Dalhousie's will, a Scotch newspaper has the following:—"All political correspondence and confidential public papers connected with his official life are to be selected and placed in a locked box by themselves, sealed up and deposited in the family charter-room at Panmure, and not to be opened up till the year of our Lord 1999."

## Monday, September 21.

—The Soldiers' Industrial Exhibition was opened by His Excellency Sir Philip Wodehouse, on Friday afternoon.

—*The Times of India*: "A fakeer is at present engaged in roasting himself in Poona, near the banks of the Moota Moola. When last heard of he was said to be still underdone. Perhaps it is necessary to state, however, that he has no philanthropic intention of making a tiffin of himself. He has hung himself over a fire, and given notice that he does not intend to come down till it is made worth his while to do so, judging, and very truly, that in a place like Poona he could not choose a much shorter or easier road to wealth. It is a much bolder device than that of the man who posted himself some time ago in the midst of the Walkeshwur tank."

—Same: "We publish a remarkable account of the escape of prisoners from the Andamans, given by themselves. Seven men, all of them undergoing lengthy sentences, escaped in a boat from one of the smaller islands, and three days afterwards landed on an island in the Indian Ocean. Six of the men went into the jungle for the purpose of gathering cocoanuts, the seventh being left in charge of the boat. He, thinking that the best thing he could do would be to return to the Penal Settlement set sail, leaving his six companions on the island. Finding he could not manage the boat, he allowed his bark to drift in whatever direction the wind and waves chose to take her. After being many days at sea and sighting a steamer, the boat was drifted ashore at Kyook Phyoo, in Burmah. The convict, who was in an utterly exhausted condition, was taken into custody, and related the story of his escape, as published elsewhere. In the meantime the other six who had been left on the island arrived at Kyook Phyoo too. Returning to the shore after their excursion into the interior of the island, they beheld the boat far out at sea. Their only means of subsistence were herbs and such cocoanuts as they could gather from a couple of trees on the island. After remaining there for a little time, they constructed a bamboo raft, on which they put out to sea, and after a somewhat perilous passage of eighteen days, the raft went ashore on the Burmese coast, not far from Kyook Phyoo. Six of the men (the seventh made his escape as soon as the raft came ashore) are now in the custody of the Kyook Phyoo officials, and will be forwarded to the Andamans.

—Mr. D'Anselme, an East Indian gentleman, has been sent to prison for five years by a Judge of the Calcutta High Court, for the offence of bigamy.

—A Choral Festival is to be held at the Cathedral of St. Thomas, on the 29th instant.

—Persecution of Christian converts is still carried on in China, for a letter from Chefoo in the *North China Herald* says:—"A large number of the Christians have recently met severe persecution. In several instances they were attacked by the mob, and obliged in winter time to flee in the night to the mountains and other hiding-places, to escape the fury of their enemies. Some were beaten, others had their property stolen or destroyed; for months all were kept in constant fear by the threats of their adversaries to go in the night to murder them and burn their houses. Notwithstanding these trials, all without exception have held firmly to their profession of Christianity."

—Two young men named Freer and West, at Nellore, went out shooting, when, by an accidental discharge of Freer's gun, West was shot through the heart.

—Fall of rain up to Saturday, 89 inches.

—Correspondent of *Bombay Gazette*: "A friend of mine went to a certain hospital in Bombay as he had been sent for in great haste by a friend of his who was dying and who wanted to give him his last instructions about something or other. Well, he asked permission to go in, having explained the nature and the object of his visit, but the hospital authority at the door refused to let him go in, and why, do you think?—because it was a quarter of an hour after the visiting time. My friend remonstrated, but it was to no purpose, and he had to go away, although the hospital magnate at the door had confessed to him that his friend was rapidly sinking and would not live much longer. I ask, Sir, if it is fair to the sick or to their relatives that such rules should exist and be enforced in such a reckless manner."

—*Bombay Gazette*: "The charge against the Rev. Mr. Burgess of Madras, of kidnapping a boy, has been dismissed by the Magistrate. In giving judgment, his worship said that the charge rested on the age of the boy. The prosecutor had, it is true, produced written evidence, the very best description of evidence on which a court might rely, but his worship was satisfied that the book had been newly bound, and that the writing was fresh. It was quite evident that the prosecutor had manufactured the book for the present occasion. The evidence of Dr. Mohideen Sheriff was also clear as to the age of the boy, and any person looking at the boy must come to the conclusion that he was more than fourteen years of age."

—*Indian Statesman*, Bhosawul: "There is something very much like a religious revival going on now; frequent services are held where much is related in the way of "experiences;" without being pharisaical we are certainly better than we were, and it is hoped we will keep so."

—*Friend of India*: "We would call attention to a truly remarkable and valuable work from the pen of Dr. Theodore Christlieb, Professor of Theology and University Preacher in Bonn, Prussia. The book has been published in English this year by Messrs. T. and T. Clark, Edinburgh, and is entitled "Modern Doubt and Christian Belief." Some of the Professor's lectures are among the most masterly apologies for the Christian Faith we have ever read, and we are only sorry that an intention to review them has as yet been unfulfilled by us. We would strongly recommend such of our readers as are sufficiently interested, to procure the publication for themselves. A much smaller work from the same pen has just been running through a surprising number of editions in nearly every language of Europe. It is entitled "Modern Infidelity," and has been published in an English form by a firm in Paternoster Row."

—*Lucknow Witness*: "Many Wesleyan chapels have been in the habit of using the Liturgy in the Prayer Book of the Church of England. But the feeling of its impropriety is growing very strong in most quarters. There seemed to be at the Wesleyan Conference a very decided sentiment that if a Prayer-Book was indispensable they should have one of their own, and that as Methodists they should boldly take the Protestant side in the approaching conflict. A resolution was unanimously carried that a commitee be appointed to consider the subject of revising the Liturgy 'especially with a view to the removal of all expressions which are susceptible of a sense contrary to the principles of our Evangelical Protestantism.'"

"The Rev. S. Knowles, of Shahjehanpore, had a narrow escape from drowning last Friday evening, while *en route* to Nynee Tal. The Kosee river, beteen Moradabad and Kaladoongee, was greatly swollen by the rains, and the swift current, together with a high wind blowing, made the boat unmanageable, and it was driven with violence against another boat, and at once began to fill. The boatmen leaped overboard. and Mr. Knowles, who was standing near the edge of the boat, was thrown into the water by the violence of the concussion of the two boats. Being encumbered by his waterproof dress he was unable to swim, but providentially he drifted against a rope which floated behind one of the boats, and instinctively seizing it held on until he was rescued."

## Tuesday, September 22.

—The *Delhi Gazette* informs us that another actor in the great tragedy of 1857 has been brought to justice. An official of the name of Karamat Ali, *alias* Turab Khan, lately employed in the Inland Customs Department as a sub-deputy inspector, was arrested on a charge of complicity in the mur-

der of Europeans at Futtehgurh in 1857. He has been found guilty, and sentenced to be hanged.

—Sept. 13th, at the Lal bazar British Chapel, Calcutta, says the *Indian Daily News*, "the rite of baptism was administered to twelve out of fourteen candidates, two having been rejected. There was a large attendance. The sermon was preached by the Rev. Mr. Rouse, of the Baptist Missiou Press, who selected for his text a verse from the Old Testament, "What does all this mean"—and explained the several constructions which the ordinance of baptism admitted in a very lucid and forcible way. The candidates were immersed by the Rev. Mr. Robinson.

—At Ahmedabad, the remarriage of a Banyan widow aged 20 has lately taken plaoe. She married a Banyan, a Government Schoolmaster. They were married with great eclât, 1,200 guests being present, in the home of Mr. Madhowrow the Postmaster. 25 Brahmin priests were present.

—The Syndicate have conferred the acting Registrarship of the Bombay University on the Rev. D. C. Boyd, in place of Mr. Peterson, proceeded to Europe. Mr. Boyd will continue in office till December next, when the nomination will have to be made by the Senate.

—*Bombay Gazette :* "The thieves who recently fished up and stole a portion of the Eastern Australasian and China Telegraph Company's cable between Singapore and Hongkong have been caught at Macao, and after trial by the Portuguese authorities, the captain of the junk and his wife have been sentenced to 15 years, and one of the sailors to 4 years' rigorous imprisonment, respectively. Fifty yards of the lost cable were recovered from where it was thrown overboard off Typa by the junks which had stolen it. The rest of the missing quantity had been either sold or otherwise appropriated by the thieves. The Portuguese authorities, from the Governor of Macao downwards, appear to have acted with great promptitude and energy in obtaining the arrest of the culprits.

—The following from the *Spectator* seems to show that Liverpool has the materials of a Commune, and that a Reign of Terror is not impossible in Lancashire : Richard Morgan, shopman in the provision trade, a married man of twenty-six, and one of unusually good character, was on Monday evening passing with his wife through Tithebarn Street, Liverpool, a busy and crowded thoroughfare. At the corner of Lower Milk Street a gang of roughs, headed apparently by a man named Quinn, or MacGrane, or something else, asked him to give them sixpence, which he refused, adding, with that intolerance of begging so frequent among his class, that the men "might work for their money, the same as he had to do." He was instantly knocked down, half-stunned, and on his brother, who was with him, making an effort to protect him, was kicked by the gang to death. The kicking lasted ten minutes, and was of the most deliberate kind, for Morgan's wife, half-frantic with terror, threw herself across his body, and the brother fought manfully to protect them both, but without the slightest success. The brother was disabled by savage kicks on the legs, the wife was pulled violently off the husband, and then, and not till then—that is, after time had been allowed for reflection—some ruffian, with one frightful kick sent the victim to the other side of the street "like a ball," where he lay while his assilants dispersed, no attempt to stop them being made by the surrounding crowd, which, it is said, always stands in awe of the "street-corner men," an awe not quite so cowardly as it seems, for the roughs are armed with weapons, long knives, almost as formidable as bayonets, which they never hesitate to use. No ordinary crowd will attack men with bayonets, and these men are quite as formidable as soldiers, and infinitely more reckless in their contempt for human life."

The inaction of the crowd was simply monstrous.

—The Hongkong papers give particulars of a daring and bloody tragedy enacted on board the steamer *Spark*, a regular passenger-boat between Canton and Macao, by pirates who went on board as passengers, and on reaching a place suited to their purpose murdered the Captain and killed or wounded nearly all the crew. The news of this daring piracy has, as might have been expected, created considerable excitement in Macao and Hongkong, and efforts are being made to catch and bring the pirates to justice.

## Wednesday, September 23.

—*Times of India :* "We hear that a Hindoo of the cultivating class ran "a-muck," a few days since, at Ballapore, in Berar ; and killed one man and wounded more or less severely about thirteen others. Three or four of the latter will, it is expected, scarcely survive the injuries they have received. After committing these crimes, the murderer went and coolly gave himself up with his still reeking sword to the village police. The motive for the crime is said to have been a married woman, with whom he had an intrigue. The husband having forbidden him the house he wanted to kill him. Failing, however, to find the husband at home, and being well drugged with "bhang," he ran "a-muck" with the above sanguinary results."

"Ajmere has been the scene of another military tragedy. We regret to notice the frequency of these unhappy occurrences amongst the British troops. Within the past month three or four suicides have occurred, and at least one or two murders. The present unhappy affair belongs to the latter category. A private named Tighe shot a comrade through the head, killing him instantaneously, on the morning of the 17th. The two, together with a corporal, were in the barrack-room at the time, and after shooting the private, who was a recruit and had but just joined, Tighe attempted to murder the Corporal. He levelled his piece at him and fired, but missed the man. He was at once secured by his comrades, and is now in confinement awaiting his trial."

—*Saturday Review* on Professor Tyndall : "Nothing pleases dabblers in science better than wide generalizations, and the less rigorous the demonstration the less difficult is it to them to master. Such people will necessarily be attracted by an address like that of Professor Tyndall, but they are not desirable members of a scientific association. On the other hend, many real scientific workers will be offended by it (apart from any religious grounds), because this light and easy theorizing which finds no difficulties in framing hypotheses or in hypothesizing the evidence necessary to justify so doing, is positively distasteful to those who are patiently demonstrating the detailed truths of science, and who know perfectly well that it is only thus that science can be permanently advanced. It is not jealousy on their part, but it arises from a fear that the applause which attends the man who is the first to make generally known a scientific guess or discovery may not only stimulate unscientific haste in conjecture, but may lead scientific men to prefer to gain renown through the discoveries of others rather than to merit it through their own. And we think that when the direct effect of hearing the speech has passed away, there will be not a few even of the enthusiastic audience that applauded Professor Tyndall who will be of opinion that it would have been better if the address of the President of the British Association had been more strictly confined to subjects directly connected with the immediate work of scientific discovery."

—Nearly six thousand rupees have already been contributed towards paying the expenses of the defence of Mr. Meares by public subscription.

—*Indian Statesman* ; Baroda, September 20 : "One of the guns of the gold gun battery of artillery, was marched in procession yesterday through the streets of Baroda ; *pooja* was paid to it by H. H. the Gaikwar and other high officials ; after which H. H. called the Commanding officer of the Battery, Captain Wood, to the front, and presented him with a turban and chuttry, &c.

"The gun is of pure gold with a steel tube, the limber, wheels, boxes, pole, &c., are silver ; and drawn by four horses. The manufacture of the same is excellently well done. The gold alone of both guns amounts to two lakhs and ninty-five thousand rupees ; the silver, making, &c., &c., amount to seven lakhs ; thus the cost of the two guns will be close on ten lakhs of rupees. The other gun is not yet finished."

—The same ; Ahmednuggur : "Our able and conscientious Collector left this yesterday. The whole of the Marathi office is in transports. Mr. Boswell never signed a single paper without reading it minutely and thoughtfully. The Maratha clerks, accustomed to have everything their own way, found it a wearisome task to serve under this hard-working officer. It is no wonder then that these should be glad at the prospect of relief from work which they now expect. The public, however, are very sorry at the departure of this gentleman, though it be that he will be away only for 55 days. Mr. Boswell's courtesy and suavity of manner ; his readiness to afford redress to the aggrieved ; his mild and generous disposition, and his constant application to master the details of his work, have made him a special favourite with the people of this town."

—The same : "We hear that a European named Johnston, a Fireman on the G. I. P. Railway, stationed at Nandgaum, embraced the Mahomedan faith on Friday last. It is reported that the change was made in the hopes of getting money ; and that as he is an old sailor he would go to sea again directly he laid hands on the coin. About two years ago he married a native woman, and they have lived a life like that of a cat and dog. Two months ago he turned her out of his house and she then turned Musalmanee ; he brought her back a fortnight ago, and now he is one of the faithful, and has remarried his old wife and also married a girl 12 years of age."

—New York papers just arrived contain a long letter from the Rev. G. H. Beecher in defence of his brother. The *Herald*, in a review of the case, blames Mr. Ward Beecher for what it terms his "long and cowardly skulking from publicity," and says that his helpless abjectness in such a trying situation is a miracle of mental and moral imbecility ; and that although his unmanly fears and craven conduct may be explained they can never be justified. The *Tribune* says the man at whose door the shameful sin is laid is a clergyman whose name has been heard wherever the English language is spoken. Over sixty years of honest life bear witness for him. The lady denounced as his paramour has been universally praised as a fond wife and mother, and a woman of such strange religious feeling and devout impulses, that her husband can only account for her alleged fall on the supposition that she did not suppose adultery with a minister to be any sin. Mr. Tilton, on the other hand, has pursued during the last few years the most discreditable courses. He has consorted with loose women ; he has written a scandalous biography of a notorious she-devil, and afterwards confessed that he knew it to be a pack of lies. He has lied about these very charges ; he has taken money from the man whom he accuses of dishonouring his wife ; his career has been an affront to social decency and a grief to his friends ; his character for veracity in particular is said by those who have known him long to be extremely bad. All the presumptions are against him, and he has only himself to blame if the world refuses to take his word.

The New York papers also contain Mr. Moulton's statement, which occupies eighteen columns of the *New York Herald*. It is largely interspersed with letters from numereus friends of Tilton and Beecher."

Moulton affirms that H. W. Beecher confessed to him his guilt. A suit against Mr. Beecher has been commenced by Tilton. Damages, 100,000 dollars.—Mr. Beecher spoke as follows before the Committee of Plymouth Church :—"I work because I like to work ; I worked because my whole soul was saying to me, "Go forward and preach ;" I never measured how long the shadow was of my life ; I never put a question to myself once whether I was higher or lower than other Christian ministers ; to be called the first preacher in America or the world is only throwing a shadow at me ; I have but one feeling about this, and that is, just as long as I live every particle of strength and imagination and feeling and reason and body and soul I give to my country and to my kind, and that is all the ambition I have ; I never had better health than I have to-day ; I do not think the machinery is worn out yet, and I do not propose to be idle, and I shall do again what I did in the beginning of my life ; I never asked anybody for permission to work ; I shall not ask anybody now ; the channels I am working in may flow here or there, but I propose to work fifteen years yet."

—The pay of Waterloo veterans has been raised to 18 pence a day.

## Thursday, September 24.

—*Times of India* : "The capture of two more mutineers is reported from Delhi. It is stated that Mirza Quavash, the heir-apparent to the throne of Delhi, and Mirza Abdool, the son of his brother, Mirza Sharuk, have been arrested at Oodeypore. During the Mutiny, the former was appointed Colonel of the 72nd N. I., and the latter Colonel of the 3rd Irregular Cavalry, which mutinied in Meerut. They both went forth to battle against the English at Najaf-Garh, where the rebel forces were defeated by Nicholson."

"A telegram from our Delhi correspondent states that the evidence for the prosecution in the case of the man arrested at Baroda under the supposition that he was Kalik Dag, the Delhi mutineer, has turned out to be so weak that his committal for trial is doubtful. The *Civil and Military Gazette* says that the prisoner was not even at Delhi during the Mutiny."

—Same ; Madras, 23rd : "A Mahomedan had been appointed Magistrate of Madras in succession to Mr. T. G. Clarke, but afterwards Mr. Clarke de-

sired to continue in office to the end of the year. His term will probably close in December 1875."

—*Englishman* : " There has been a threatening of a commotion among the Santhals. A native has been going about giving out that he is the Deity, and has disturbed the minds of his countrymen considerably. The police are looking after the misguided man."

—The Marquis of Salisbury has appointed Mr. Gerald S. V. Fitzgerald (son of Sir Seymour) to the post of political aide-de-camp to the Secretary of State for India, rendered vacant by the appointment of Lieut-Col. Burne, C. S. I., as Assistant-Secretary to the Political and Secret Department.

—Mr. Stevens, an Assam tea planter, tried on native evidence at the eighth criminal sessions (Bengal) for beating a native to death in his office with a ruler, and for concealing the body in the jungle, was acquitted on the 18th inst.

—The London correspondent of the *New York Tribune* says that the Prince of Wales is in debt to the amount of £640,000 !

—*Pall Mall Gazette* on " the poor whites of India" :

" Fourteen years ago, when the influx of Europeans into India began to make itself felt, after the transfer of that country to the Crown, Lord Canning placed on record the following words :— ' We shall soon find ourselves embarrassed, in all large towns and stations, with a floating population of Indianised English, loosely brought up, and exhibiting the worst qualities of both races. I can hardly imagine a more profitless, unmanageable community than one so composed. It might be long before it would grow to what could be called a class dangerous to the State, but a very few years will make it, if neglected, a glaring reproach to the Government and to the faith which it will, however ignorant and vicious, nominally profess. '

" This prediction has accomplished itself to a degree which the first Viceroy of India would not have ventured to contemplate when he penned it. A single great enterprise—the railways—now supports between 5,000 and 6,000 Europeans, including women and children, in Bengal alone, and the last census discloses a European and half-caste population of 83,935 in that one Presidency. A large proportion of these thousands are sunk in the depths of poverty, misery and vice. In the single city of Calcutta the number of arrests of Europeans for vagrancy amounted to 963 in 1871, and the evil has increased so rapidly as to require one stringent Act after another, and to call forth a still sharper law during the present year. The lower classes of half-castes in India lead the life of pariah dogs, skulking on the outskirts between the native and European communities, and branded as noxious animals by both. In a higher class the lads pick up a living as menial servants, or on the river or wharfs, but constantly lose their places from drunkenness, and are reduced to starvation and the jail. The Indian chaplain describes them as ' a misery to themselves and a nuisance to those who live about or around them. The girls have to make their bread, by matrimony if they can, as soon as they are of a marriageable age. The Archdeacon of Calcutta thus summarises their later life:— " The husband deserts the wife and goes to some station up-country, where, as likely as not, he marries again, or lives with some woman unmarried. His wife, too, being deserted, forms a connection with any one able to support her, and in doing so it makes no difference whatever how nearly the man may be related to her—uncle or brother-in-law, husband's father or anything—or whether he has already a wife or mistress. The only question is, ' Has he money enough to support me ?' For this vast accumulation of beings bearing English names, and nominally professing the Christain faith, no adequate provision has been made by which they can obtain sufficient education to enable them to earn an honest livelihood. The system of public instruction in India was framed for the natives, and not for Europeans or half-castes. The latter may starve or beg, or steal and go to gaol. ' What may be said of this class at Calcutta,' writes the archdeacon, ' holds good of it also at all the great towns of India. ' There is in every one of them a very considerable number of lower class Eurasians, living in a scarcely conceivable state of misery and degradation. Though professedly Christian, they know next to nothing of their faith, and never attend a place of worship, unless it be on Christmas and Easter Day. They live in the bazaars and side streets, in huts, and with a degree of comfort and decency inferior to the lowest classes of the natives. Their children play with the native children and pick up their vices, without afterwards learning their virtues of industry and sobriety. They go to no school, and receive no education at home. Happily, the circumstances of their life are not favourable to its long continuance. One women had not one living child out of ten that had been born to her. ' The fever came,' she explained, ' or the convulsions, and so they died.' "

—The Crown Prince of Prussia has been confirmed. *The Times* Correspondent says:—" As the Prince stood conspicuously alone on the altar steps the choir sang ' *Ein feste Burg ist unser Gott*,' the congregation joining in with heart and voice. The Rev. Dr. Heim began his address in simple yet forcible language. He pointed out the significance of the rite to be solemnized, he dwelt upon the serious obligations of a responsible member of the Church, and reminded the Prince that in prayer alone was his strength. In reply to his summoning the Prince to utter his confession of faith, the latter read a dissertation upon the Christian doctrine composed by himself. It was a touching moment when the hopeful heir to a powerful Throne, professing to Protestant tenets in plain and earnest words, betraying at moments the ardour of a lofty and elevated mind. The clergyman having approved the convictions, proceeded to catechize his Royal Highness. More than 30 questions as to the leading articles of the Christian faith were touched upon, Luther's catechism being the chief authority. He referred to hereditary sin, and the necessity of revelation and salvation was dwelt upon emphatically, baptism and predestination being made a subject of special inquiry. The Prince answered the questions with the greatest self-possession and ease, the earnestness with which he entered upon the task apparently taking away all thought of self. The catechizing closed with the Prince reciting a few verses of the well known hymn, ' *Herr Gott, dich loben wir.*'

" Again the choir burst forth, singing this time a German translation of the old Latin chant, " Veni Sancte Spiritus." After this Dr. Heyn preached a sermon mostly addressed to the Prince. He assured him that he never could be happy as a man and as a Prince unless he were a faithful Christian. Referring to the 1st epistle of Timothy, chapter 6th, verse 12th, " Fight the good fight of faith," he said that every Chrirtian was a warrior enlisted in the Divine service and bound to do battle through life. He wound up by congratulating the nation on being governed by a dynasty conscious of their responsibility to God and trusting not in their own strength, but in the help of the Almighty. The address was characterized by strict orthodoxy expressed in temperate language, and with a full consciousness on the part of the speaker whose servant he was. The Prince now recited the Apostles' Creed, and the blessing being pronounced over him, was formally received into the Church. As he knelt at the altar, the clergyman, according to the German custom, gave him this text as his own motto through life— " Add to your faith virtue ; and to virtue knowledge," &c. 2 Peter, chapter i, verses 5 to 7. The *Te Deum* and Handel's " Hallelujah" resounded through the building while the Prince still kept his place. Then the Emperor rose with the Empress, the Crown Prince with the Crown Princess, and all kissed and congratulated their youthful relative.

—The *Times of India* hears that Sadaat Khan, accused of taking part in the outbeak at Indore in 1857, has been just tried at that place and convicted.

—We learn from the *Dnyanodaya* that the Rev. Mr. Schwarz baptized on the 20th instant (at Nassick, we presume) five Native adults.

## Friday, September 25.

— The str. *Lombardy*, with the next Mails, left Aden for Bombay yesterday at noon.

—*Indian Statesman* ; Paris :—" A carpet manufacturer during the war bought a quantity of strychnine, which he mixed with the wine in his cellar in his country seat, intended to be occupied by the Prussians ; he retained a quantity of the poison in a small bottle in his writing desk. A few days ago, being irritated at the dinner table by some remarks of his mother, he swallowed the contents of the bottle and instantly died."

—Deaths last week, 265.

—The *Madras Mail* tells of a Native Christian at Dindigul, who has turned Mussalman :—" The apostate is a young man, scarcely twenty-five years old, a Christian of the third generation, related to the late Tanjore Poet, and a Matriculated student of the Madras University. He had long been on unpleasant terms with his wife and parents, and it is generally believed that a hope of contracting a second marriage in defiance of both has impelled him to adopt this hasty resolve. The distress of the unfortunate wife, who by the bye is the mother of three children, and of the no less bereaved father and mother, can be better imagined than expressed."

—*Bombay Gazette* : " We hear that the thunderstorm which passed over Bombay on Wednesday afternoon was attended with fatal results at Tanna. Three children were struck by the electric fluid and killed instantaneously. Two of them were discovered standing erect, their bodies being completely charred."

—*Times of India* : " The steamer *Ethiopia* which arrived in Bombay last week, is one of the new boats which have been built for the British India Steam Navigation Company, and is intended, with the *Almora*, *Ava*, *Penang*, *Malda* and other vessels, some of which have not yet been launched, to form a weekly line of first-class boats between India and London. The steamers of this Company are now so well known for comfort, accommodation, and despatch, that it is needless for us to say that, in these particulars, the *Ethiopia* is, in every respect, equal to any of the regular Canal boats; and many who have already travelled by the British India vessels will hail with pleasure the announcement that they intend running a home line."

# Selections.

## UNITED STATES—SOME INCIDENTS OF THE CRUSADE.

Fresh testimony to the powerful nature of the anti-liquor crusade and its remarkable results continue to be borne. There is no doubt that the spirit of Christian women is thoroughly aroused, and that the weapons which they employ are accompanied with remarkable conquests. A friend has sent us some characteristic incidents of the campaign, which will illustrate its spirit and methods better than any abstract account. They show the remarkable earnestness and causes for earnestness of the women, and the characteristic Americanism of the method.

" One of the most affecting scenes brought out in connection with the present woman's movement was lately exhibited in Stryker, Ohio. The ladies there have organized themselves into a ' Woman's Temperance League,' and are holding meetings for prayer and speaking every Tuesday and Friday afternoon, and a mass-meeting once a week. At the first meeting the room was crowded, several of the most prominent saloon-keepers being present. After a short address by Mrs. Lindsley, the lady President of the League, Colonel E. D. Bradley was making some able remarks, when the drunken husband of the President staggered towards the platform and pushed by his wife who had sprung to intercept him. As he passed her she seized the bottle from his pocket, and placed it on the table beside her. Meanwhile, the half insensible husband turned and sat down. Rising to her feet and holding up the bottle amid the profoundest silence, the half-frenzied wife exclaimed—

" ' Here is the cause of my sorrow. Here are the tears—yea, the very life-blood of a drunkard's wife. Look at it, rumseller ! Here is the poison dealt out by you to the once-loved husband of my youth ; but now [pointing to her husband] behold the remains—nothing but the remains—of what was once a noble and honoured man Love, truth, even manhood itself, has fled. Now behold him ! and here [pointing to the bottle] is the cause.' She stopped for a moment, and nothing was heard but the sobs of the audience ; then turning her pale, anguish-stricken face towards heaven, she exclaimed, ' How long, O Lord, shall intemperance reign, blighting our dearest earthly hopes and draining our very life's blood ? Then turning to the audience, ' Can you wonder that I raise my voice against this terrible evil ? Sisters, will you help me ?' Cries of ' Yes ! Yes !' came from almost every lady in the house. She sat down pale and exhausted. The meeting concluded, but impressions were made that never can be erased."

The other incident which we give was related at the Fulton Street prayer-meeting.

" As a band of praying women was proceeding through one of the back streets in Zanesville, Ohio, on their way to a certain saloon, one of the band observed leaning over the windowsill in the upper story of a wretched tenement house, a young girl gazing wistfully at the company as they were passing on the sidewalk beneath her. A lady beckoned to her, and asked her to join them. She withdrew from the window, and in a few minutes issued from the main door, leaning heavily on a crutch. She

was very pale, and apparently suffering much. Her clothes were torn and ragged, but withal very neat. She kept up with the band as well as she could, and when they turned into a saloon not far from her home she followed them. The keeper was very much displeased, and his reception of the ladies was anything but cordial. 'In reply to their inquiries as to whether they might pray in his saloon, he thought people had better mind their own business, as he did his, and not go round and disturb honest men in their pursuit of bread and butter. He said that the liquor trade was his way of making a living, and did no one any harm.

"During the dialogue that had taken place between the saloon-keeper and the ladies, the little crippled girl had taken a back stand. But when he said that he had never done any one any harm, she quickly hobbled forward, and, with eyes flashing fire, she pointed her little bony finger at him, and said, 'Did you say you never did any one any harm? Look at me! If it had never been for the vile poison you sold my poor father, he never would have thrown me down-stairs and made me a cripple for life. No harm, you say? If my father had not been crazy after drinking here at this bar, my poor dear mother would not have been so cruelly beaten and tortured, until at last she died broken-hearted, twenty years before her time. Call you this no harm?'

"At this juncture, a trembling, half-palsied, ragged, dirty-looking man, who had been standing near the door, listening intensely, broke through the crowd, and fell on his knees, exclaiming, 'It's true! it's too true! I have murdered my wife and made my child a cripple. After years of intemperance, I am now good for nothing but to fill a pauper's grave. Oh!' he continued, falling flat on the floor, 'pray for me ladies, pray for me.'

"The effect of this spectacle can be better imagined than described. The lookers-on were awed. The ladies were all in tears. The keeper was touched, and big tears rolled over his cheeks. At last he said, 'Have I been instrumental in so much sorrow, and all this in one family only; I will never sell another drop of liquor as long as I live. I surrender; here are my keys.' Amidst shouts, tears, and hymns of rejoicing the liquor barrels were rolled into the streets and emptied; and now those who look for that saloon will find it shut up, with little white signs, 'To Let,' all over the doors and windows."

## Mr. MOODY AT CAMPBELTOWN AND OBAN.

(From the *Daily Review*, Sept. 1st.)

At the pressing request of the ministers and others, Mr Moody paid a visit to Campbeltown, and preached three times on Sunday—in the morning, at nine o'clock, in the Lochend Free Church; at the forenoon diet, in the United Presbyterian Church; and in the evening, in the Established Gaelic Church. Mr. Sankey was not with him, but a choir composed chiefly of young ladies conducted the hymns in Mr Sankey's collection. The Free Church was full in the morning, the United Presbyterian Church in the forenoon was crowded to excess, and in the evening the large Established Church was not capable of containing the vast crowd which flocked to hear the great evangelist. Every conceivable part both of the United Presbyterian and the Established Churches was filled—passages, pulpit stairs, lobbies, &c.—and in the evening so great was the desire to obtain a hearing that about an hour before the time of service the large church was filled. Mr. Moody in the forenoon took as the subject of his remarks "The Blood," and his discourse was listened to with great attention, his illustrations being peculiarly appropriate. In the evening his text was in Mark xvi. 15, 16. He spoke of the glorious tidings the gospel brought to sinners, how it was treated, its fulness and freeness, and in his eloquent manner brought out its truth in a manner at once intelligible and acceptable to every one of the hundreds present. The church having been overcrowded, and others seeking admission, another meeting was held in the Drill Hall, Argyle Street, at which Mr M'Leod Wyllie gave a gospel address, and the meeting was afterwards visited by Mr Moody. At the close of the meeting, Mr Moody held a further service with those who wished to become Christians. Sixty people who wished to be further instructed in religion stood up at his request, with whom he held private converse for an hour or two. He intends to prolong his stay until Thursday morning, when he will proceed to Rothesay. A very crowded meeting took place in the United Presbyterian Church last night, which Mr. Moody addressed, and to which people flocked an hour before the time of service. Addresses will be delivered by him in the same church each evening during his stay; and a prayer-meeting is to be held in the Lorne Free Church to-day at noon. The clergy of the various denominations will take part in the proceedings, one of them opening the service by conducting prayer and praise.

At Oban, on Friday night last, Mr. Moody addressed a meeting in the Breadalbane Street United Presbyterian Church. For some time before the hour of meeting every available sitting and standing space in the church was occupied, and crowds who could not obtain admission had to go home disappointed. The clergy of the different evangelical denominations in town and surrounding district were present in full force, and as many as could be accommodated occupied seats on the pulpit platform. Conspicuous among the latter were the Rev. Dr. Murray Mitchell, Free Church missionary, from India; Rev. A. N. Somerville, of Glasgow; and the Rev. Thomas Young, of Ellon. The opening services were conducted by the Rev. H. Macfarlane (minister of the church), Rev. Dr. Mitchell, and Rev. T. Young. Taking as his text the words, "For the Son of Man is come to seek and to save that which was lost," Mr. Moody delivered an earnest and impressive address, which occupied fully more than an hour. At the close, a meeting for inquirers was held in the classroom adjoining the church, attended by a considerable number who professed to be anxious.

## AMUSEMENTS,

*From the Christian point of view.*

BY J. CULROSS D. D.,

No list of proper amusements can ever be given, not even the most general classification. But the clear law is, that they ought all to be in themselves innocent; in harmony with the laws of our constitution; really enjoyable, not merely in physical ways, but by a pure heart; with no giving of pain to others, no interference with the rights or enjoyments of others; nothing ungodly, immoral, or impure about them, or tending in such directions; nothing you would be ashamed that your mother or sister should look in upon; nothing in which you would be ashamed to meet the eye of Jesus. The best touchstone is a conscience enlightened, purified, and rendered sensitive and true by habitual intercourse with heaven. No real enjoyment is thus excluded, but only those which are hurtful.

As a matter of fact, some amusements are bad in their nature. Some are bad by being utterly frivolous, such as no one conscious of possessing a spiritual and immortal nature could take pleasure in, to say nothing of those who have tasted the deep joy of God; and sometimes frivolity passes into downright folly, and folly shows itself in the use of "slang" such as no one could use who believed in the manliness and womanliness of those within hearing of him, or what the Bible calls "foolish talking and jesting which are not convenient." Instead of heartening and bracing for duty, that kind of amusement creates a distaste for it, and nurtures an unwholesome tone of mind. I have no idea of keeping up a kind of conventional, falsely-solemn dignity, or doing nothing that would shake out a curl; but it is surely possible, in many various ways, to make the hour of recreation sunny, bright, enjoyable, and thoroughly refreshing, without descending to frivolity. There is surely such a thing as "holy laughter" as well as the "mirth of fools." Some other amusements are bad becaus they are an easy stepping-stone to positive sin—a half-way house between the harmless and the vicious. Such are those amusements, in crowded and glaringly-lit rooms, whether private or public, in which there is a stimulating of sensibilities (dangerously near to sensualisms), and a false excitement that leaves the roof of the mouth dry, and the head in a whirl, and the heart burning. And other amusements are positively guilty; there is suggestion of sin in them, incentive to it, if not a positive element of immorality. There are places of amusement and customs of amusements, not only in great cities like this, but elsewhere, connected with drinking, racing, gambling, theatre-going, and other things which I dare not name, that have led young men to ruin in all senses of the word. There are pleasant sins—as the most fearful poisons of Italy and Spain were made up in scents and perfumes—more subtle, more dangerous, and more damnable than what is coarse and revolting, and they are shielded and protected by a sham-purity in the public mind, which is shocked by plain speaking, and which resembles the Pharisee's sepulchre, beautiful outwardly, but full of corruption and loathsomeness within. There are amusements—I speak from what I have heard from the lips of some who could not die till they had made confession— there are amusements whose very attraction depends on their connection in thought or suggestion with these sins. And there are young men who are found fluttering in the neighbourhood of the danger, like moths round the flame of a candle, to whom it is necessary to give plain warning. If men were moths, that were bad enough; but *winged souls*—how terrible! I have no reason to suppose that there is any young man here who is tampering with such temptation; but if there is, I look into your face and say to you plainly, *Beware in time!* That bright-eyed, radiant, garlanded pleasure that beckons you on, that promises so much, that smiles so sweetly, and allures so cunningly, with such wiles of speech and look, is a sorceress, a murderess, a fiend, for all her beauty and witchery. Her inward parts are very rottenness. Her house is the way to hell, going down to the chambers of death.

There is one danger that perhaps you do not dread. At first and for a time Pleasure goes *before* her victim, and smiles, and beckons, and allures, and promises that to-morrow shall be as this day, and much more abundant. By and by she gets *behind* him, and the mask drops off, and reveals the face and burning eyes of Misery, and she forces him on. He would fain turn back and flee; but Sin, which is Pleasure and Misery in one, has got behind him, and he cannot; he is driven on, as with the iron goad of destiny; and there is no hope for him but in God's omnipotent grace.

Now you young people *must judge for yourselves* as to the nature of the amusements that you turn to. Nobody can undertake that responsibility for you. "Every one of us shall give account of himself to God." I know there is often an eager wish to get others to commit themselves to an opinion about this amusement and the other, and then to walk *under shelter of that opinion.* A young man who had recently joined a Christian church once asked me, "What do you think of my going to the theatre of an evening?" A very little word would have been accepted by him as a kind of "*permit.*" I saw the working of his mind, and the weakness that underlay his question, and replied, looking straight into his eyes, "What do *you* think of it *yourself?*" He paused a little, and then said, "Well, I think I won't go." It would be easy for me just now to name a few forms of amusement, and denounce them, and yet leave unnamed the very snare that is your greatest danger. The point I would bring clearly into view is, that no friends, not even your minister, or the church that you are connected with, can relieve you of the personal duty of deciding on the character of an amusement. *That* you must yourself do, and bear the responsibility before God.

Friends, however, may counsel, or may help you to a decision by contributing *data* to judge from, and by putting you in possession of what their larger experience has shown them. It may be necessary in some cases not merely to advise, but to express strong moral condemnation, and to interpose our whole influence in opposition to some dangerous course, lest we should incur the guilt of Eli, whose sons made themselves vile, and he frowned not upon them. As the result of observation, there are some things I would say. (1.) The more childlike (not *childish*—that is a very different thing; *men* are often childish, children very seldom)—the more childlike and simple your recreations are the better. (2.) They ought to be enjoyable. The treadmill might give one sufficient exercise, if exercise were all that is needed. But the heart and mind ought to share with the muscles. Of course the enjoyableness must not be merely in the hour of excitement, to be followed by self-reproach and conscience-stings; there should be no pain in the retrospect. What cannot be done with a good conscience should not be done at all. (3.) Avoid what might be a snare to others in following your example, or coming under your influence. There are things, not wrong in the abstract, which you cannot do, because of their evil associations for those around you, and the risk of leading others into temptation. As responsible for the influence that goes forth of us, we cannot be satisfied with rightness in the abstract; we must look at *what actually is*; and it is undeniable that some things, not wrong in the abstract, are incurably leprous *as they actually exist*—vile in their accessories and utterly inconsistent with living godlin[illegible] With such things you can have nothing to do.

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(4.) Never forget that, being a Christian, your body is a temple of the Holy Ghost—as it were, a consecrated shrine for the eternal Purity. (5.) If an amusement seems questionable to you, if on consideration you are in doubt about it, let it alone. Better so than to argue out the case, though sometimes that has to be done. I never like merely "*to draw the line*" between what is right and wrong in conduct, but to stand some distance off from the wrong. People may call you narrow-minded, a puritan, a bigot, a saint, an "old fogey." Don't be troubled by the nicknames; but leave *a broad margin* between what you do and what your conscience condemns as wrong, broad enough for a carriage and six. On the whole, you will find it the simplest rule never to be in a place, or engaged in an occuption, where you would be ashamed to meet the Saviour's eye.

# Miscellany.

—*Times of Blessing;* Aberdeen, Aug. 10:

The address given was on the subject of 'Confession.' Mr. Moody spoke very strongly of the importance of a bold and clear testimony, quoting many passages of Scripture as grounds for his exhortation to those now beginning the new life, ending with a graphic description of the blind man's story, so touchingly given in John ix., tracing throughout the chapter the *increase of testimony* from his first trembling words, 'I am he,' to the end of the 27th verse, 'Will ye also be His disciples?' 'Now,' said the speaker, 'he has begun to preach; and with the testimony has come the cross—"they reviled him," they cast him out;" but cast him where? Into the Saviour's arms! "Jesus found him, and said unto him . . . ."—Mr. Moody mingled his remarks with earnest appeals to those present not to relax their principles, nor allow the world's deceitfulness to induce them for a single moment to quit their sacred position of *witnesses for Christ*, saying he had known many young converts who had suffered much from doubts and fears, while, on inquiry into the separate cases, he had invariably discovered as the cause a lack of testimony. The meeting was closed with prayer and singing.

—Wick, August 13-14:

The following day's programme included a large open-air gathering, addressed by Mr. Somerville of Glasgow, and briefly by Mr Moody, who reserved himself for the adjourned meeting in the Established Church. After the long and impressive address in this church, the audience, as before, broke up into three sets. In an adjoining schoolroom a number of women met with Mr. Moody, and after a short address, a great proportion of them professed to receive Christ. The Christians, meantime, remained in the Established Church for prayer, while the men were being dealt with personally in the Free Church. Friday night was devoted to a large and very successful evangelistic service, addressed by Mr. Somerville and others, Mr. Moody having arranged to rest on Friday, and devote his Saturday to a monster open-air gathering for the benefit of the fishermen, who are here in thousands just now from all parts of Scotland. The fishermen do not, of course, go to sea on Saturday night; and it is a matter of the highest importance to bring them within the sweep of this great religious movement, in the hope of their carrying the influence to their various and remote homes. On Sabbath, in addition to a workers' meeting and Bible reading, Mr. Moody will also hold another open-air meeting; and it is to be hoped that a great work amongst these multitudes of fishermen will be begun.

[We have heard that the meetings on Sabbath were most successful—150 men professing decision.]

—Glasgow:

Our Monday evening Fellowship Meeting is an immense blessing; through it we all receive stimulus. We had 'Reports' for two Mondays in succession, when the young converts and others, who had been at coast or country, told what they had seen of the grace of God. These meetings were exceedingly interesting and profitable. The late Principal Fairbairn was to have addressed us on Monday last; I need not say we were terribly startled and saddened when we heard of his death. The subject chosen by him was, 'The Christian Life: its growth, strength, and fruitfulness.' We had arranged to have it reported for *Times of Blessing*, but the Master's plan was otherwise. *His* will be done. Dr. Fairbairn was deeply interested in our work. On the day he died he sent a letter desiring information in regard to the young men who had offered themselves for the mission field. He was also arranging a course of popular theological lectures for us during the winter months. He has been taken home just when so many of us were looking to him for guidance. It seems strange, yet even this is one of the all things working for our good.

The Lord is giving us the spirit of prayer. The requests read are sometimes as numerous as they were at the noon meeting during the visit of Messrs. Moody and Sankey. These are mostly by young converts, for friends and companions, or for the warehouses in which they are employed.

# TELEGRAPHIC NEWS.

*London*, 18*th Sept*: A Turkish Loan of £15,900,000 has been issued at 43¼ per cent.—The International Oriental Congress have commenced their sittings.—The dispute betwcen operatives and employers at Bolton has been referred to arbitration.—Advices from New York announce that the insurgents in New Orleans have submitted.

*Paris*, 17*th*: The trial of those accused of complicity in the escape of Marshal Bazaine has been concluded. The Governor has been acquitted. Colonel Vilelte and M. Plantin have been sentenced to six months' imprisonment, and two others have received slight sentences.

*London*, 19*th*: The following promotions in the Royal Engineers have been gazetted:—Lieut.-Colonel Anthony Charles Cooke, C.B., to be Colonel, *vice* Colonel Gother F. Mann, C.B., retired on full pay. Lieut.-Colonel Alexander Ross Clarke, C.B., to succeed Cooke.—The following promotions to Brevet rank have been gazetted:—In consequence of the death of General Babington, Colonel Edmund Roche to be Major-General. Major James Buchanan Kirk to be Lieutenant-Colonel. Captain Abel Straghan to be Major.—In consequence of the death of the Hon'ble Sir James Lindsay, K.C.M.G., H.R.H. Prince Christian and Major-General Phillip Kearney Skinner to be Lieutenant-Generals.—Coionel William Inglis to be Major-General.—The International Oriental Congress have held several meetings, and various papers have been read.—The members have been entertained by the India Office.——The Turkish Loan has proved a great success.—The Carlists allege that the Czar has written to Don Carlos expressing sympathy with his cause.—The Germans have expelled several Danes from Schleswig.

*Paris*, 19*th*: Marshal MacMahon has returned to Paris from his visit to the Northern Departments, where he has met with a cordial reception.

*New York*, 18*th*: Governor Kellogg has been reinstated at New Orleans.

*London*, 21*st*: A Vienna paper asserts that the King of Denmark has rejected the proposals of Prince Bismarck that Denmark should enter the German Federation.—Prince Gortschakoff has recognised the rights of Servia to conclude Commercial Treaties.—A conflagration has occurred at a Cotton Mill on Fall River, Massachusetts, in which forty persons were killed.—The International Oriental Congress terminated its sittings on Saturday, and were afterwards entertained at a banquet by Sir Andrew Lusk.—General Sir Charles Staveley, accompained by Major Justice, sailed from Venice on Friday.

22*nd*: Latest advices from Spain state that the forces under the Republican leaders, Laserna, Moriones, and Cebrallos, have commenced a combined movement against the Carlists.—Nothing has been heard of the Atlantic Cable steamer *Faraday* for the last ten days.—The Commandant of Guatemala has saluted the British Flag and paid over the indemnity to vice-Consul Magee.

*Berlin*, 22*nd*: The Berlin Press, whilst justifying the expulsion of the Danish agitators from Schleswig, affirm that the disposition of Germany towards Denmark is friendly.

*London*, 24*th*: Sir Henry Holland has been elected in the Conservative interest for Midhurst unopposed.—Mr. Carew Cocks has been appointed Auditor to the India Office, vice Sir Charles R. M. Jackson deceased.—A Berlin telegram to the *Times* announces the outbreak of a revolt in Khokand against the Khan, who has unsuccessfully asked for help from Tashkend.—The Persian Government has purchased 60,000 chassepots from the German Government.—The elections for the vacancies in the French Assembly will commence on the 18th of October.

PASSENGERS SAILED.

Per P. and O. Str. *Gwalior*, *September* 18:—(additional)
Mr. Parrott, Mr. A. C. Campbell, and Mr. H. G. Palliser.

PASSENGERS ARRIVED.

Per P. and O. Str. *Delhi*, *September* 23.

*From Southampton.*—Capt. Perran, Mr. C. H. Law, Mr. F. W. Ogeir, Capt. C. H Palmer, Mr. G. Dixon, Mr R. W. King, Mr. Laundray, Mr. J. R. Alexander, Surg.-Major White.
*From Venice.*—Rev. J. Williamson, Mr. Glendinning, Mr. Kramer.
*From Ancona.*—Mr. E Calmitz, Mr. D. F. Shaw.
*From Brindisi.*—Mr. and Mrs Gordon, Col. Ranken, Mr. C. Crosthwaite, Capt Campbell, Mr. Durst, Mr. R. R. Dean, Mr. F. Higham, Mr. J. Bradshaw, Mr. W. P. Williamson.

PASSENGERS SAILED.

Per P. and O. Str. *Indus*, *September* 25.

*For Southampton.*—Rev. Mr. and Mrs. Clarke and two children, Mrs W. Scott, Captain A. G. W. Hemans. Mr. J. Martin, Mr. W. Waite, Miss Steward, Mr. and Mrs. A. C. Howden and four children, Mr. H. B. Chapman, Mr. Macpherson, and Mrs. Donohoe and child.
*For Brindisi*—Mr. T. C. Abbott, Mr. C. Gregory, and Mr. H. Watkins.
*From Venice.*—Mr. C. D Field, Mr. and Mrs. Farie and three children, Mr. Druitt, and Mr E. A. Bradbury.
*For Suez.*—Mr. F. W. Ludovici.

# Domestic Occurrences.

## BIRTHS.

ROBERTS.—Sept. 23rd, at Malligaum, the wife of Rev. W. A. Roberts, C. M. S., of a son.
GILLESPIE.—Sept. 17th, at Ahmedabad, the wife of Rev. Robt. Gillespie, of a son.

## DEATHS.

BLANEY—Sept. 18th, at Poona, Mary, the wife of Thomas Blaney.
LAYTON—Sept. 20th, at Poona, Lieutenant Charles Miller Layton, 18th Brigade Royal Artillery, only son of Captain Layton, late H. M.'s 35th Regiment.
RAITT.—Sept. 24th, in Bombay, Mr. Charles Raitt, son of the late Major Raitt.

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